Grams: "SPOKESMAN"
Phone: 47089
★
Head Office:
21, Ashoka Road,
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The Spokesman

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Editor
BAHADUR SINGH
M.P.
★
Joint Editor
BALWANT SINGH
M.A.

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Congress Parliamentary Board Decision

Charges of Corruption, Nepotism & Interference in Administration Against Kairon

Punjab Chief Minister Exonerated from Corruption but found Guilty of Administrative Irregularities

Congress High Command Glorify his Defects as Virtues

S. Partap Singh Kairon had been charged by his opponents with acts of corruption, favouritism, nepotism, and undue interference in the administrative machinery. The Congress Parliamentary Board had made enquiries into the allegations made, and allowed the dissidents group to produce evidence

with problems on the spot and with speed led sometimes to his bypassing normal administrative procedures." How unfortunate that the Board should have been led to such a conclusion which is wrong and misleading.

We do not want to enter into any controversy over the

eulogise him for his competence and administrative qualities.

Reference has been made of S. Partap Singh's complete freedom from communal bias. This is perfectly true and more than true also, so far as the interest of communal Hindus is concerned. It may be recollected that our Prime

Hindi agitation, but all along a good many Congressmen have never lived the ideals of the Congress philosophy. They have been concealing their communalism under this cloak of Congress nationalism. The majority had been suffering but their bemoanings and wails

Our Punjab Newsletter

The Decline of Congress - IV

By our Special Correspondent at Chandigarh

This letter will be last of the series at least for the present. The object in writing these letters has not been in any way to malign the Congress or its leaders but to present before them and to draw their pointed attention to the common man's feelings and sentiments towards this great political organisation. There is no doubt that the Congress has been built by great and many sacrifices by worthy sons of this country and there is no room for doubt now that this organisation is being exploited by many unscrupulous Congressmen for gaining their personal ends. So far, we have said that Congress is losing its influence, its prestige and its great and universal hold on public mind on account of (a) groups and party intrigues and factionalism arising from lust for power (b) corruption which is prevailing in all its circles—the urge to make easy money, now that Congress is in power, is almost universal and this has created revulsion in public feelings more than anything else, (c) hordes of politicians and political workers whom Congress has produced and thrown on public—who do nothing to earn their livelihood but only 'practise politics and live by fleecing public. I do not think there is any other country where so many people merely live by the 'practice' of politics and do nothing else tax every year to provide funds for development schemes and plans. The Congress cannot ask the public to make sacrifices, to pay heavy taxes, to work hard, while they—the Congress leaders are amassing fortunes, are not doing hard work but only delivery Bhashans and go about the Country receiving 'Receptions', feasts and parties and garlands and seeing 'Cultural' shows where girls are made to dance for their enjoyment. This is given the name of revival of art and culture. There is no hard work you cannot ask people to hard work while you are having all the pleasures and enjoyments which the world can provide. The immorality in this country is on the increase. There is no 'Ram Raj' in sight. The Congress promised to the people of this Country Ram Rajya—people are entitled to ask where is that? The people are groaning under taxes, they are facing great hardships in daily life on account of rising cost of living—everything is scarce and more costly, dearer than ever before. The Congress has added to the burdens of the nation to the hardships of the [illegible] Congress must give up its attitude of masterly superiority over all others—if it has to survive. The Congress Sneh-bhan is not being reflected by Congressmen in any of their political, private and public doings and activities. The Congress has become a political aristocracy—a class of Masters and Rulers. Public do not like this. Public do not like your scandalous extravagance of public funds—these offend the public feelings.

There are some great, and honourable names—Pandit Jawaharlal Nehru being the foremost who are carrying on the Congress otherwise there are hundreds of others who would have by now 'killed' the organisation by their misdeeds. The Hindu Congressmen and leaders will not lose anything if the Congress sinks. They will become Hindu Leaders of Jan Sangh and Ram Rajya Prashad type, like expelled Jagat Narain and Sri Rama etc. The Sikhs as a minority community have a stake in the country. They are interested in the survival and the prosperity of the Congress. The Sikhs generally and most of the Akali leaders are giving great sup[illegible]

Air Commodore Arjan Singh Becomes Vice-Marshal

Air Commodore Arjan Singh has been promoted to the rank of Air Vice-Marshal in his present appointment as head of the Operational Command. This appointment has, however, been upgraded and re-designated as Air Officer Commanding-in-Chief, Operational Command.

Air Vice-Marshal Arjan Singh was commissioned to the IAF in 1939. He saw action on the North-West Frontier, where he began his service career with the No. 1 IAF Squadron. Later, he commanded and led the same squadron in [illegible]

The Spokesman

Vol 8 2nd June, 1958 No 21

Vote of Confidence

The long awaited decision by the Central Parliamentary Board on the charges of corruption, nepotism and administrative irregularities against the Punjab Chief minister, Sardar Partap Singh Kairon, was released on May 19, by the General Secretary of the Congress. The Cangress High Command had absolved the Chief Minister of the charges of corruption, but had held him constructively responsible for certain improprieties committed by the members of his family. The statement disclosed that Sardar Partap Singh Kairon had offered to resign, should this become necessary, though he denied all knowledge of the improprieties committed. The High Command decided that in view of all the circumstances it was not for them to accept or reject this offer of resignation. The Board thought it was for the Congress Party in the Legislature to indicate in the normal way whether it had confidence in him or not. Consequently a meeting of the Party had been called at Chandigarh for June 5, to declare whether the Chief Minister still possessed the required confidence or not.

So far so good. Apparently it would seem that the High Command had proceeded in democratic way and left it to the party to consider whether majority wants to retain him or not. But the dissidents who had lodged the complaint, as also the critics, can legitimately grumble why a departure has been made this time from the normal course that had been followed by the High Command on similar occasions previously. It is argued that in January 1956, Mr. Sachar, the then Chief Minister, offered to resign, and the Board accepted his resignation promptly. It was not considered necessary to find out what the majority in the party wanted. Rather the party was given an indication or say a direction to choose a particular leader in the next meeting. Similarly in 1951 Doctor Gopi Chand, the then Chief Minister, was asked to resign the leadership of the Party, even when he claimed that he yet commanded the confidence of the majority. No opportunity was offerded to Doctor Gopi Chand to substantiate his claim or to the party to indicate whether the majority still wanted to retain him. More recently there has been another instance of the election of Ch. Devi lal to the office of the President of the Punjab Pradesh Congress. He had been elected by an overwhelming majority of the Congress Party, but was not tolerated at all by the High Command, and had to resign. No notice was taken of the wishes of the Party.

Leaving aside the third case, which was purely the concern of the organisation, people may desire to know why was the present case distinguished from the two earlier ones. If the conduct of the previous Chief Ministers was more reprehensible than that of the present one, there is justification for the present departure. If that be not so, then the public would not be happy with the present procedure adopted.

Leaving aside the merits of the case altogether and there can always be honest difference of opinion on the merits, every Indian must be, and every Punjabi more particularly is, interested to find out whether the procedure adopted by the High Command, would, in any way, tend to ease the situation in the State, which has been exercising the minds of the people. Since the release of the statement by the Parliamentary Board there that pressures, undue influences and temptations are being exercised and offered to enlist majority. There is no denying the fact that there is always a fluid element who are ready to flow towards the side that can offer them best terms. There is always a certain number who are available for purchase by the highest bidder. The opportunists are always looking forward for a chance to exploit that for their own benefit. Now that the Congress High Command has opened all these avenues to the contending parties to do thier best, and their worst, in winning over the voters, we could only imagine what commitments would be made and inducements offered to secure majority. If there was any chance of improvement in the tone of administration after this conflict that is completely obliterated. The interests of justice and fair play would be mortgaged during this period and the merit would be ignored. Already services in the Punjab State are demoralised, and none dare do justice in any particular case. The procedure now adopted would further place a premium on favouritism and nepotism. Which party can excel in this race there ought to be no doubt about that.

The statement of the Board emphasises that "we have repeatedly laid stress in Congress resolutions and our directions, on the maintenance of high standards and conventions in public life and administration, and it is from this point of view that we have to consider any charges that might be made." "It is also our duty", the Board observes, "to protect persons in high and responsible positions from harassment and unfair charges." This is quite good enunciation of lofty principles, but people doubt whether these have been really kept in view when the decision has been given. The general view is that the Board showed greater concern for the second duty enunciated above.

The Congress High Command believed that "Sardar Partap Singh Kairon emerged from this long trial of strength with credit and with enhanced reputation so far as the administration was concerned." When this was the belief, then the High Command would have been better advised in declaring that there would be no change, and the members shall have to reconcile themselves to the leadership of Sardar Kairon. This would have curbed most of the opposition and the dissidents would have realised where they stand. This has not been done. This shows that the High Command had themselves not felt convinced of the advisability of allowing Sardar Partap Singh Kairon to continue when they had found him constructively responsible for the improprieties committed by the members of his family. Come, what may, out of this meeting for securing a vote of confidence by the Chief Minister, one thing is certain that the Congress High Command has created a mess of the whole affair. The decision has not enhanced the prestige of the Congress, and has created more difficulties for this unfortunate [illegible]

NOTES & COMMENTS

KERALA EDUCATION BILL

A reference had been made by the President of India under Article 143 (1) of the Constitution for the opinion of the Supreme Court regarding the constitutionality of certain provisions of Kerala Education Bill, 1957. The Bill had been passed by the Kerala Legislative Assembly on September 2, 1957 and was under Article 200 reserved by the Governor of Kerala for the consideration of the President.

The Supreme Court gave its advice that clause 3 (5) of the Kerala Education Bill violated the right to establish and administer schools guaranteed under Article 30(1) of the Constitution to the Anglo-Indian community. As regards other provisions of the Bill, the Supreme Court held that the State was competent to provide for the better organisation and

development of educational institutions providing a varied and comprehensive service throughout the State. It held other provisions as regulatory and within purview of the State Legislature. Dealing with clauses 6, 7, 9, 10, 11, 12, 14, 15 and 20 of the Bill relating to the management of the aided schools, the Court observed that many of the provisions might easily be regarded as reasonable regulations or conditions for the grant of aid.

As regards clause 20, the Chief Justice who delivered the judgement said that, the clause 20 could not be considered as merely regulatory "that clause peremptorily required that no fee should be charged to the primary classes, the imposition of such restriction against the collection of fees from any pupil of the primary classes is a condition for a recognition would in effect make it impossible for an educational institution established by minority community being carried on."

"So long as the Constitution stands [illegible]" the Chief Justice should establish educational institutions for teaching religion only or that the linguistic minorities should have the right to establish educational institutions for teaching their language only. What the Artical said and meant was that the religous and linguistic minorities should have the right to establish educational institutions of their choice, as such minorities would ordinarily desire that their children should be brought up properly and efficiently and be eligible for higher University education, educational institutions of their choice would necessarily include institutions imparting general secular education also."

These observations of the majority judgement of the Supreme Court would necessitate revision of many clauses of this Bill. It would undergo substantial changes. The State Government is pleased and is in fact jubilant that it has won the main battle because most of the provisions have been held to be intra-vires. Anyhow it cannot be denied that there

cally, but it "could no longer serve as a vehicle of new thoughts and new social economic experiments. "Very Soon," he added, "the Congress would be, if it had not become already an election machine, par excellence, a caucus of politicians and functionaries invariably supported by the money bags in the country."

About linguistic State Shri Goray observed that, "while every linguistic group in India had been given a State of its own, two language groups had been discriminated against". If Mr. Goray meant only the Maharashtrians and the Gujeratis, then he had made a mistake. There was yet the third group, as important as the two he mentioned, that had been discriminated against. It was the Punjabis, who were suffering so much. Mr. Goray should not have forgotten this border State which has been the arena of strife and discord. Justice shall have to be done to this language group also, as the communal Hindu has refused to reconcile himself even to

parties was being tried was not advisable. Even if it was justified under the normal law of the land, some greater latitude could be given to the opposition as we had to build new traditions. This incident was used as a handle by the opposition in the Lok Sabha and some members maintained that the constitutional machinery had failed in Orissa. There would be no cause for grumble now and in fact the mist has been cleared.

Raja Bhalindra Singh wins

Though there were four candidates, yet the main contest was between Raja Bhalindra Singh, brother of the Maharaja of Patiala, and Shri Janak Raj, a retired Superintendent of Police. There were no official candidates of the recognised parties, yet it is a patent fact that Raja Sahib was supported by the Congress and Shri Janak Raj by the communal parties of Jan Singh, Hindu Sabha and others. The contest had become keener as these communal parties, out of sheer [illegible]

SIKH MARTYRS SHORT STORIES SERIES—I

AJAI SINGH

By Srimati Ratan Kaur

The readers of the "SPOKESMAN" are well acquainted with Mr. M. L. Peace. His contributions occasionally appear in these columns. On our special request Shri Peace has written short stories from Sikh history for this Weekly. We will be publishing these from time to time and we are sure our readers would like them very much.

Very few readers would be aware that Shri Peace is handicapped physically and is crippled. He sits in front of a type writer and types out his inner feelings and thoughts that come to him. He has no library and no adequate equipment to help him. His wife Smt. Ratan Kaur is her sole companion, who attends to his needs and looks after his comforts day and night. Just true to our Indian traditions Smt. Ratan Kaur is devoted to her handicapped husband, and takes pleasure in serving him. Shri M.L. Peace thinks that he gets great inspiration from his wife, who is a solace to him in his dedication to the noble task of service in which he keep himself engaged.

Shri Peace has desired that these stories should appear in the name of his wife Smt. Ratan Kaur. Presumably he feels that this is the only reward he can offer for her devotion. Shri Peace has introduced his wife by the following few lines, which we reproduce here before publishing the series of short stories.

A pearl of womanhood, though illiterate,
Yet culture's cure and plain to view of life.
Tis Ratan Kaur my most devoted wife,
My prop and stay in my downcastism state.
Though old, worn out and weak she does not flee
To serve me at all times, without a strife.
An angel she, devotion incarnate,
An ideal friend with sacrifice all rife.
As God's most precious boon her I regard
To help me do His work with earnest zeal.
The work whose fulfilment is its reward,
Pure stewardship and no commercial deal.
She is the Shakti myself to inspire
To do the well divine with holy fire.

Sikhism tells us of a host of martyrs of both the sexes. Strange to say that among them youths and children are also included. Zorawar Singh and Fateh Singh aged 7 and 9 respectively tasted the cup of martyrdom at the hands of Wazir Khan, the Foujdar of Sarhind. But the martyr we are going to talk about was only a child of three. Before we describe the story of his sacrifice we must tell the reader who Ajai Singh was.

Ajai Singh was the son of Banda Singh, one of the most prominent heroes of the Sikh history. He was a Bairagi, a disciple of one Augarnath who had set up his monastery on the bank of the Godavri in the Deccan. Like a typical ascetic he knew how to perform 'riddhi and siddhi' and consequently he was regarded with great awe and reverence by the people.

Being a man of wiry frame, supple and active in his movements and a Rajput of blue blood, he was full of stamina and courage and quite fit to assume a career of warfare. Guru Gobind Singh was in quest of such a man to promote the cause of Sikhism by facing the opposition offered by the Moghul rulers, who had martyred Guru Teg Bahadur and were all out to crush the followers of Baba Nanak. It was the military aspect of Sikhism which the 10th Nanak had developed and which he wanted to reach its culminating level.

By the dynamic influence of his personality Guru Gobind Singh weaned this ascetic whose name was Madho Das from the path of morbidness [illegible]

Unfortunately the Guru was martyred in the same year at the hands of hired assassins sent by Wazir Khan. The fire of vengeance which was smouldering in the heart of Banda [illegible] managed to send a large army to check the Sikhs from making speedy conquests.

The Sikhs were besieged in the fort of Lohgarh, near Sadhura. Banda Singh whom the [illegible] the plains and took possession of Batala, Pathankot, and other adjoining territories. Strange to say his wife and child accompanied him during all his military expeditions as though he wanted to give practical training to his child in the art of warfare from his very infancy.

Farokh Siyar was now the Emperor. He determined to decimate the Sikhs. Abul Samad and his son Zakriya started from Lahore with a large army to oppose the Sikhs. Under command of Banda Singh the Khalsa fought so valiantly that the Moghul troops were well nigh routed. But the position which the Sikhs took was not strongly defensive. They entrenched themselves in the enclosure of one Dunni Chand at Naugal-Gurdaspur. Although a moat filled with canal water was put up around the enclosure and a quagmire of very sticky nature was made, these defences did not prove very strong. Moreover the place was so closely besieged by the enemy that not a blade of grass or corn was allowed to pass in. It was this lack of provisions that went against the Sikhs. However they held out for full eight months until famished and reduced to skeletons, the garrison had to yield.

Banda and his companions were captured. The child Ajai Singh could not escape. All the captives were taken at first to Lahore and then to Delhi in a procession, carrying 2000 heads of the Sikhs poised on bamboo poles and as many as seven carts full of the skulls of Sikhs butchered by the Moghal army.

On reaching Delhi this procession was paraded through streets lined on both sides by spec[illegible]

(Contd. from last page)

were as he remembered his papa who was so uncommonly loving towards him. But Banda Singh along with his 26 companions was incarcerated having been put in chains and closed in a cage amid ceaseless tortures which he bore with heroic patience.

It was on the memorable day mentioned above that a messenger appeared offering to take the child to his father. Although he was a Mughal soldier not worthy of trust, yet the mother of the child allowed Ajai to be taken to his father.

The baby was seated on his father's lap. Lo, he did not recognise his pap. "No, you are not my dear pa," he cried. Banda Singh spoke some words of endearment. The child at once recognised his father's voice and clung to him with great affection. The father fondled his son.

Ajai felt the iron chains that bound the father at three places," Take them off, pa, they pain me. Don't they pain you," he asked.

With a smile Banda showered his affection upon the baby. The Mughal guards watched this scene. One of them addressed the baby saying, "Be a musalman and we shall save you."

The child did not understand what the speaker meant. He turned to his father for enlightenment.

"Recite Sri Nam" said the father. The child began to recite it. Amid his recitation he said, "Papa, let us go home. This place is no good."

At this one of the guards gave Banda Singh a dagger making a gesture. He refused.

THE Science of Health

BY

By Shri T. L. Vasvani

The Body was meant to be a Temple of the Spirit. Therefore a Temple of Harmony. For the Spirit is Harmony.

Health is Harmony. Very few attain to it. The outer body and the inner bodies must be rightly adjusted to one another. The problem of health is the problem of harmony between inner bodies and the outer body.

In the West the laws of the outer body have been studied with care; and of the medical sciences developed in Europe we in this country have to learn much to make our towns and villages sanitary.

The West has, so far, known little of the science of the inner bodies. In India this science has been studied by some of her great seers.

The physical is not merely material. In a profound sense, pure matter is pure nothing. The modern theory of matter is electronic, not atomic. There are atoms within atoms. Atoms are composed of electrons,—of positive and negative units of electricity. And electricity is, to me, a shining symbol of the Spirit.

There are interactions between the outer body and the inner bodies. Thoughts and desires have a much greater influence on health than most are aware of. Let me give a few hints as to this building up

Trees send out vibrations. Palm trees have a beneficial effect on my health. I love to live in a house surrounded by palm trees. The health value of gardens and children's parks cannot be over-estimated. They are the lungs of a city.

Sun-rays do good. In Germany, the idea of sun-baths is being popularised. We in this country are fortunate to have a glorious sun. Daily bath in the sun for 15 minutes should do us great good. In England they have built up a Solarium; and there are bottled rays of the sun to heal patients suffering from several diseases. In India we have what is infinitely better than a solarium,—we have the glorious Sun; but we do not realise its rich value. Let the rays of the sun kiss your body: it will become healthy and vital. Health vibrations, also, come from air and water, earth and sea. Nature is a kind mother. Go to Her for healing and let doctors co-operate with Her in healing patients.

(2) *Prana*—P u r i f y you prana. Modern medical science will, I believe, recognise the importance of prana in the coming days. Hindu psychologists speak of the *pranamayakosha*: this must be purified. Hence the value of *nadi shodhana pranayam*. It builds up nerve strength.

(3) *Diet*—Flesh foods may avoid, and (3) hygienic grounds. Simple diet is the best. In these days so many suffer from over-eating. Luxuries and some of what we call "comforts" do harm to health, as they do to our inner growth.

Not every one is prepared to live a life of austerity. But, surely, every one should live a life of simplicity if he would be healthy and strong and wise. Current civilisation suffers from fatigue, exhaustion. Current civilisation lives too fast, wastes life's energies in a dance of desires.

Salads and fruits are rich in vitamines and build up health and vitality. Fasting once a fortnight keeps the system renewed and refreshed, and helps the flow of currents of life force within you. I do not agree with those who think that fasting produces brain-fag. Silence, I find, makes my mind clearer, stronger, and the body is all the better and brighter for the fast. The reason, I think, is that the outer and inner bodies are in better tune.

(4) *Purity and Prayer*:—These two were brought together in the one great idea indicated by the beautiful word "*brahmacharya*". F o r "*brahmacharya*" is something better than celibacy. *Brahmacharya* may be practised, also, in married life. *Brahmacharya* is not asceticism. *Brahmacharya* is something better than stoicism. Brahmacarya is literally, moving with God! To move and live in Brahman, is to be a true brahmachari. He must be a man of purity and prayer. These two make the inner bodies vital. These two rejuvenate the outer body. These two break the barriers of weakness. These two link the man

Problem Confronting The Girls' Education

By Mrs. R. RASTOGI

Principal, Government Training College for Girls, Allahabad.

In this age dominated by press and platform there are few subjects which have been discussed so exhaustively as education. The subject has been treated almost from every angle commencing with the education of tots to the university education, yet it is the field in which much remains to be accomplished.

Prime Minister Nehru while addressing the students and staff of Banasthali Vidya Pith in connection with its Silver Jubilee celebrations on 2nd February, 1958, said, "The future of the country depended on her men and women and it was but proper that those who had to shoulder such responsibility should have at least primary education. Higher education came afterwards." He further said, "Primary education was more necessary than anything else—even food and housing. If it was not possible to have school buildings in the villages it did not matter. Classes could be held under the shade of the trees." These utterances show the anxiety of our leaders about the urgency and magnitude of the problem.

Second Plan

In the Second Five-Years Plan a high priority has been given to the expansion and tofold i.e., financial and organisational.

It is true that the easy assist involved in the expansion of education cannot be borne entirely by the Government. So far as the people are concerned, the cost of educating their wards has been rising steadily and it is probably not possible to burden the common man any more. His cooperation as regards building, equipment and furniture is the most we can expect, and which has been forthcoming in good measure. As regard the second difficulty, that is, of organisation, it is for the educationists to examine the question in greater detail and see how far things can be improved within the limited resources.

Main Reasons

The main reasons for backwardness of girls' education are as mentioned below :—

thod of persuading guardians to send their sons and daughters to schools than the introduction of compulsion. Pandit Nehru also expressed the same feeling while addressing a meeting of the Congress Parliamentary Party in New Delhi on 14th March. This hits at the core of the problem. All talks of free and compulsory education will be confined to paper-schemes only unless we are prepared to bear the economic burden of the children who are in the majority of cases an earning entity in the household.

Issue Of Incentive

Sociological : The second reason of the educational backwardness is sociological. In the first instance parents are not yet convinced of the utility of educating their daughters. Whereas in the case of boys, educational ame-

the fact that parents even now, especially in the villages do not like to keep their daughters in schools for boys after class III, and if an investigation is made into the wastage at the primary stage, it will be seen that the greatest amount of wastage in the case of girls occurs after class III. I do not mean to suggest that there should not be any co-education in schools. My purpose is only to emphasize that more and more separate schools for girls should be provided where there is a demand, and undoubtedly there is a demand in most of the backward areas and also in some communities.

Shift System : Shift system may be to a certain extent relieve the pressure on opening, and establishing new institutions. Thus the existing buildings of boys' institutions may be utilised for holding classes for girls after the classes for boys are over. There should, however, be a separate women-staff for girl students. Yet this may be adopted as a temporary device only under special condition of emergency.

Women Teachers

Problem of Teachers : The problem of lack of suitable teachers is linked with the opening of more schools. The main

Indian Literature In Bulgaria

THIRTY two years ago, on a sunny November day the platform of the Sofia station and the square in front of it were packed with people. What had attracted them here? Whom the Bulgarian were people waiting to welcome with an enthusiasm?

When the train arrive dthe animation rose to it higest pitch. The door of the carriage opened and the tall dignified figure of a white haired, white bearded man appeared before the crowd. He was welcomed with indescribable enthusiasm. From the station to the hotel, the road through which Rabindranath Tagore, Bulgaria's honoured guest, drove was strewn with flowers and lined on the both sides with crowds of admirers.

Tagore's Works

This concourse of people had not come out of sheer curiosity to meet India's great poet and sage. True, in 1926 Tagore came to Bulgaria for the first time, but his songs had come to us much earlier. "The Gardener" was translated into Bulgarian as early as 1918 and *Gitanjali* two years later. Almost every year a new book of his was published in Bulgaria. In 1922 *Chitra* was added to the treasurehouse of Bulgarian translation literature, and two years later another two books were issued—"In Four Voices" that he was the son of a great people, one of the spiritual leaders of the three hundred and eighty million people of India, and the Bulgarians have always shown a keen interest in that country. Our people have always shown their love and sympathy for the Indian people and their struggle against colonial oppression, for their great culture and art. Evidence of this is the great popularity of *Gitanjali*, which is an outspoken protest against oppression and against imperialism—one of the greatest threats for human culture.

The welcome given to the great representative of Indian literature was so cordial and enthusiastic that even in his two-day stay in Sofia Tagore understood how close to their hearts and in what high esteem the Bulgarian people held him. And he wrote in the album of a Bulgarian writer a few lines in Bengali which are perhaps unknown in India:

You helped me to know a
people unknown
And welcomed me as one of you
in stranger's homes.
Friend! You brought distant
lands within my reach
And made many foreigners
my brothers.

The high moral qualities of the Indian people, their humanity and warmth attract an ever greater number of Bulgarian readers, who seek to get a closer view of Indian through her literature. Indian verses, as well as collected poems and tales have also been translated. A fragment of the *Mahabharata* has also appeared under the title "Nal and Damyanti" as well as "Harry and Carry" by Dhan Mukherji.

"The Road to Health" and *Autobiography*, two works by Mahatma Gandhi another renowned son of India, were also published in Bulgaria.

Jawaharlal Nehru's outstanding work, *The discovery of India*, appeared in 1955 and also enjoyed a warm welcome by the Bulgarian readers. Published in 7,000 copies, quite a large number for a small country like Bulgaria, it was sold out in a very short time. Of course, the number of copies published is not the only standard by which the interest in a book is to be measured. In the public libraries, which are quite numerous in this country, *The discovery of India* is one of the books in constant demand.

Again with the number of copies published I want to illustrate the growing interest in Mulk Raj Anand, the great Indian contemporary writer. Anand's first book, *Coolie*, appeared in 1951 in 3,000 copies, his second one, *Two Leaves and Bud*, in 5,000 copies, and *The Big Heart*, the third book by the same author was published

factory freshness preserved

GURU ARJAN DEV MARTYRDOM

Delhi Sikhs observe Anniversary

Delhi.—The Sikhs of Delhi thronged gurdwaras to pay homage to their fifth Guru, Guru Arjun Dev on Thursday, anniversary of his martyrdom.

The main function was held at Gandhi grounds, near the historic Sisganj Gurdwara, where a huge "Dewan" was held under a specially erected "Pandiana." From early morning till afternoon, devotees kept streaking towards the grounds. All along the route to the "pandal" temporary "plaos" were put up to serve cold drinks to devotees and passersby. At some places, Delhi Transport Undertaking buses were stopped and cold drinks served to the passengers.

The day started with "Asa di War" followed by kirtan and recitation from the holy Granth Sahib. A kavi sammelan was the highlight of the programme. Later several speakers spoke on the life and teachings of the Guru who preferred death to relinquishing his faith.

They also referred to the Guru's great literary work, the compilation of the "Ad Granth" in which he incorporated for the first time the poetical works of the great Indian mystics and saints and thus saved them from being lost to posterity.

Congress Verdict on Kairon

Master Tara Singh Wants Inquiry Against Punjab Chief Minister

AMRITSAR.—Master Tara Singh, President of the Shromani Akali Dal addressing a crowded Sikh Dewan at Gurdwara Ramsar, in celebration of the martyrdom of Guru Arjan Dev, fifth Sikh Guru, said that the Congress High Command had not played fair in exonerating Sardar Pratap Singh Kairon from all blame.

Master Tara Singh said that serious charges had been levelled against Sardar Partap Singh and his family and nothing short of a formal judicial probe could ever satisfy public opinion.

He deplored the anti-Sikh attitude of the Congress Government and warned that if any attempts were made to alter the regional formula Sikhs would resist them. He was sorry that the Government was not playing fair to the Sikhs. Even the implementation of the Regional Formula was slow. He blamed the Government for direct and indirect interference in the affairs of the Sikh Gurdwaras. He regretted that cases of desecration of Sikh Gurdwaras remained untraced.

Sikh Jatha Returns From Lahore

AMARITSAR.—The Jatha of 700 Sikh pilgrims, led by Sardar Amar Singh Dosanjh, returned from Lahore after four day celebrations of historic Jor Mela.

Sardar Amar Singh Dosanjh Sardar Harnam Singh-Senior Vice President, Sardar Amar Singh-Junior-Vice President, Sardar Gopal Singh General Secretary, Sardar Inder Singh and Sardar Ishar Singh Secretaries, Bhai Maya Dass Cashier, Sardar Harnam Singh Storekeeper and Sardar Tilok Singh-Auditor.

Obituary

Sardar Sant Singh Johar (father of S Ranjit Singh Editor Ranjit Weekly, Bombay) died at Tata Nagar on May 6. The deceased was a devotee Sikh with a religious bent of mind and was a kind hearted person, always ready to help the poor and needy. He was very popular among his relatives and friends.

We sympathise with Sardar Ranjit Singh Johar and the family in their sad bereavement and pray for the peace of the departed soul.

The Bhog ceremony in this connection was performed at Tata Nagar on May 17, which was largely attented.

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Raja Bhalindra Singh Elected To Punjab Assembly

PATIALA, May 26.—Raja Bhalindra Singh, brother of the Maharaja of Patiala, was to day declared elected to the Punjab Vidhan Sabha from the Patiala constituency defeating his nearest rival, Mr. Janak Raj, a retired officer of the Indian Police Service, by a margin of 5,421 votes in a quadrangular fight.

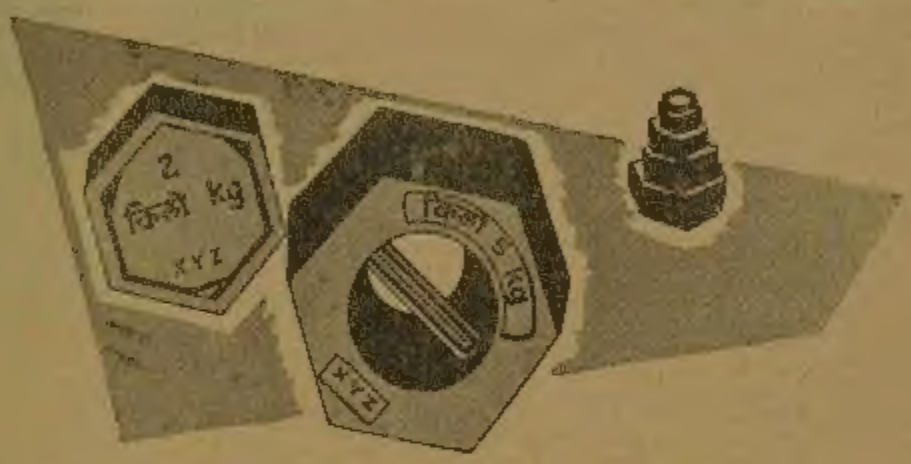
Raja Bhalindra Singh was supported by the Congress and the Akalis. Mr. Janak Raj had the backing of the Jan Sangh.

Total electorate: 70,319. Votes polled: 32,345 Raja Bhalindra Singh 18,094, Mr. Janak Raj 12,673, Prem Prakash 280 Gurdev Singh (Scheduled Caste) 270 Invalid Votes 1,028.

TRADE MARK

CHANGING OVER TO

THE METRIC SYSTEM



India has at present no common system of weights and measures. There are not less than 143 systems in use. This multiplicity gives room for malpractices. The introduction of a uniform system throughout the country based on Metric Weights and Measures will be very convenient and make calculations extremely easy, especially because the country has already adopted the decimal coinage. The Standards of Weights and Measures Act, 1956 has laid down the basic units under the metric system. The reform will be gradual so as to cause minimum inconvenience to the people.

Even after its introduction in an area or a trade, the traditional weights and measures will be permitted to be used for a period of three years.

THE CHANGE-OVER TO THE METRIC SYSTEM OF WEIGHTS AND MEASURES BEGINS FROM OCTOBER, 1958

KNOW THE METRIC WEIGHTS

The basic unit of weight is the KILOGRAM = 1 seer 6 tolas (or 35 tolas) or 2 lb. 3 ozs.

SUB-UNITS

10 milligrams = 1 centigram
10 centigrams = 1 decigram
10 decigrams = 1 gram
10 grams = 1 decagram
10 decagrams = 1 hectogram
10 hectograms = 1 kilogram

MULTIPLES

100 kilograms = 1 quintal

10 quintals or 1000 kilograms = 1 metric tonne

Registration of Copyright Advantages to Authors

BY

Shri T. S. Krishnamurti, M. Sc.

Provision for the voluntary registration of Copyright is one of the important features of the new Copyright Act which was enacted in 1957.

The first book registered under the new Act is "Atma Katha" in Hindi by the president of India, Dr. Rajendra Prasad.

These registration are entered in the Register maintained by the Copyright Office. The register of Copyrights will contain the names or titles of works and the names, addresses and nationalities of the authors, publishers and owner of copyright. The author or publishers of or the owner of or other person interested in the copyright in any work may make an application to the Registrar of copyrights for entering particulars of work in the register.

The Copyright Act has classified the works into the following classes, viz., Literary, Dramatic, Artistic, and Musical works, Cinematograph Films and records. Each of these classes of works can be [illegible]

external evidence is necessary other than the particulars contained in the work itself, the question of the proof of ownership of copyright will be a difficult matter in regard to an unpublished work. The new Copyright Act and the rules made under the Act provide for the registration of copyright in unpublished works also.

Unpublished Work

In regard to unpublished works particularly literary or dramatic works submitted for publication to unscrupulous publishers or papers, the authors have had considerable fears whether they were not subjecting their works to the risk of piracy by the other parties concerned.

One of the ingenious methods adopted by authors in such circumstances has been to mail to themselves by registered post one copy of the manuscript before submitting the second copy to the publisher or others. The copy addressed to themselves by post would be kept and secure permission for such exploitation.

This difficulty will be removed by the Register of Copyrights in as much as it will contain the names and addresses of the parties who are authorised to issue licences for the work. This is subject, of course to the full use of the register by the public.

The copyright rules made under the Act also provide for changes being made in the particulars of copyrights already entered in the register. Under this provision the copyright office will enter changes in the names and addresses of the copyright owners and of other authorised to issue licences in regard to the works concerned.

Rights of Authors

The Copyright Act confers on authors a number of rights each of which rights can be licenced or assigned by the authors separately. Not infrequently complaints are heard that at the violation of earlier contracts, authors, publisher or other right Office will decline to make the necessary changes.

Where applicants so desire the Copyright Office will also be prepared to stamp the original deeds of assignments or licence and return them to the owner along with a certified copy of the changes made in the particulars entered in the Register.

Entries in Register

The entries in the Register are to be made after careful scrutiny of the application and the rules provide that every applicant for copyright should furnish to the other parties interested in the copyright, copies of his application so that the other parties concerned could raise any objections to such registration in case any of the particulars have been shown wrongly.

The Act provides that any person who makes or causes to be made a false entry in the Register or makes or causes to be made a writing falsely purporting to be a copy of any entry in such Register, or produces or causes to be produced as evidence any such entry or writing known to be false, will be punishable with imprisonment which may extend to one year or with fine or with both.

The need for registration of copyright has been felt so keenly that cases are known in which some persons have even [illegible]

GURU ARJAN DEV AND Synthesis of Scriptures

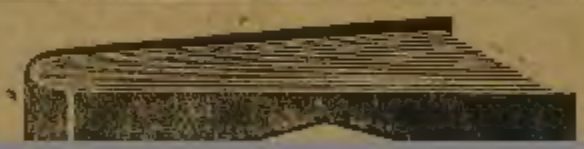
By Professor Abdul Majid Khan

AMONG the religious teachers of the world and the martyrs of mankind, Guru Arjan Dev, the Fifth Master, occupies an exalted place. It was no joke to attack social abuses, question the validity of traditional rites and rituals and go against established and effete customs. The Gurus, who tried to raise human beings from the depths of degradation, had to face the taunts, receive the sneers, endure the jeers of the misguided folk and at times had to suffer terrible persecution at the hands of fanatical rulers. Guru Arjan Dev was a leader of vision and a man of parts. God had endowed him with numerous qualities and gifts. He was a scholar of immense erudition, a marvellous singer and a great poet. In humility, sweetness of disposition and meekness of manner, none could beat him.

Humility Personified

Guru Arjan Dev was mainly responsible for compiling the Guru Granth Sahib, the sacred book that enshrines the inspired word. It was said that some manuscripts which contained the teachings and preachings of the four Masters who preceded the Fifth Guru, were with Mohan, a son of the Third Guru. Repeated requests were made to him to lend those for copy but all to no purpose. Therefore, Guru Arjan Dev himself went all the way from Amritsar to Goindwal and stood before the house of Mohan who came out and was delighted to see the Guru at his door. Guru Arjan Dev were full beard. When Mohan saw it he said, "O Perfect Master, why hast thou grown thy beard so long?" The Guru replied, "To wipe the dust off the feet of [illegible]

Kabir (U.P.) Ravi Das (U.P.), Mirabai (Rajputana), Farid (Punjab), Bhikan (U.P.), and Sur Das (U.P.). Besides, it has Panegyrics on the first five Gurus composed or sung by 17 Bhattas i.e. by Mathura, Jalap, Bal, Harbans, Tolya, Slya, Jalya Bhal, Kalh Sahar, Kal, Lal, Nal, Kirat, Das, Geyand, Sadrang and Bhiku. To this list are to be added Mardana (a Muslim companion of Baba Nanak), Satta & Balwand (two Muslim bards). In other words ten Hindu saints and seven Muslim fakirs figure in the Guru Granth Sahib, which is a synthesis of scriptures, a spiritual dictionary and a marvellous book, mount for the social betterment and spiritual uplift of humanity. It is an excellent record of the religious thought of India from the 12th to the 17th century A.D. It contains 3,384 hymns and the total number of stanzas has been given by Pincott as 15,575, out of which 6,204 were written by Guru Arjun Dev, 2,949 by Baba Nanak, 2,522 by the third Guru, 1,730 by the fourth Master, 196 by the ninth Guru and 57 by the second Master. It is noteworthy that of the remainder the highest number of stanzas in the name of Kabir and the lowest in the name of Mardana. Like a bee the fifth Master collected honey, spiritual honey from flowers and gleaned truths from various scriptures. The intellectual integrity and spiritual strength of Guru Arjan Dev are established by the fact that when asked by Emperor Jahangir to alter or erase some hymns of Guru Granth Sahib, in order to bring them in line with the then prevalent orthodox opinion of the Muslim divines, he answered, "I acknowledge no earthly king in this matter. The True Ruler has inspired these hymns and they are informed with the spirit of God. I cannot alter sacred word. It is destined to stand by itself." In this connection it is but pertinent to observe that four popular Bhagats of Lahore, Kahna, Chajju, Shah Hussain and Pilo, requested Guru Arjan Dev to find a place in the Guru Granth Sahib for their compositions. The Guru, however, rejected them as they were opposed to the fundamentals of true religion. For instance, Kahna's identity with God, Chajju's condemnation of women, Shah Hussain's utter despair and Pilo's dark pessimism were not approved by the fifth Guru.



Religion has been defined as "the feeling of absolute dependence." Well, in case the term feelings is interpreted as emotion and not as intuitive awareness of an unconditioned reality, beyond the immediate objects of our consciousness, the definition is a defective one. Religious persons are those who discern correctly and adequately something that has been centred in man's experience and in his attitude to the world around him, he is dependent on the world as well as on the mysterious powers that are hidden within or beyond it for his very existence; every part of his social and economic life has been shot through with that religious awe, which has been the expression of this sense of dependence on powers that are beyond man's control. This is religion in plain parlance.

When Guru Arjan Dev met Jahangir at Lahore the latter asked him why he helped Khusro, who rebelled against his father. The Guru replied, "Khusro was in distress, he appealed to the Guru for help and Arjan helped him. It was a man, helping a brother man in trouble, and not an aid to rebellion against you, the king. Khusro was running to Kabul and he has already gone there." On hearing this, the Emperor ordered a fine of rupees 2 lacs to be paid by the Guru, who rightly and resolutely refused to pay it. This clearly shows that Guru Arjan Dev was a man of grit, determination and iron will. Jahangir got infuriated and handed the Guru to Chandu, who subjected him to merciless [illegible]